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"SEARCH THE SCRIPTURES."

John, c. 5, v. 39 to 47.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words.—*Jesus Christ.*

We have been led to quote the above passage, and to make a few remarks upon it, from the striking applicability of the facts and reasoning it contains to modern times. Indeed we should be much surprised if it were not so; how can it be otherwise? the principles of eternal truth were ever opposed and rejected by the mass of mankind; and the announcement of the offers of mercy on the part of God, have been spurned and rejected in all ages by fallen and rebellious man. In the paragraph which we have extracted, the Saviour manifests a thorough knowledge of the motives which actuated those that surrounded him in the rejection of his mission, as well as of the position in which they would stand in the day of trial.

"Search the scriptures," says he, "for in them ye think ye have eternal life; and they are they which testify of me." No doubt the professedly religious of that period prided themselves much on being in possession of Moses and the prophets, however ignorant they might be of the writings of either: the word of the Lord at that day was undoubtedly made to mean a great variety of things, suitable to the peculiar doctrines into which the

Jewish society was divided; but when the Nazarene came forth amongst them, the scriptures on which they were so split and divided, would become a sort of standard around which to rally, and in which to boast they had all that was needed, even "eternal life." Hence the exhortation of the Saviour, "search the scriptures, for in them ye think ye have eternal life." No need of his gospel to bring life and immortality to light; for we are the children of Abraham, and we have the writings of Moses and the prophets, and we know that in these we have all necessary knowledge to enable us to obtain everlasting life. How applicable to the present state of things and to the religionists of modern times; the universal cry on every hand is, "we have the Bible, the scriptures of truth, and in these we have eternal life, and there is no need of any further revelation. God has given all he ever will give, nothing more is needed—away with visions and revelations, we will have none of them—the blessed scriptures are sufficient for us." Such are the sentiments entertained, and such the language used by the mass of professed religionists, whenever an intimation is given them that the Lord has again spoken from the heavens to renew a broken covenant, and to set up that kingdom which shall never come to an end. Take away the tidings of modern revelation and leave the multitude of sects in quiet possession of the scriptures they profess so much to value; and instead of the word of God being a standard for the gathering of the hosts, it proves to be a rock upon which they split and separate, to array themselves in violent hostility to each other; and notwithstanding the boasted light and intelligence of the age, the

multitude of sects and opinions seems to accumulate rapidly with the progress of time.

"And they are they," says Jesus, "which testify of me." How truly, indeed, can the servants of the Lord say that the scriptures are indeed they that testify of the work of the Lord in the last days. The earliest as well as the latest writers therein, unite in bearing testimony, by prophetic vision, of the glorious work which the Lord has commenced, and which he will consummate in his own time. An Israel and a Moses could unite in foretelling a day of glory and distinction for the house of Joseph, from whence the *shepherd* or *feeder* should be appointed by the stone of Israel, and who should be instrumental in pushing the nations together from the ends of the earth. David could sing of the bringing back of the captivity of Jacob, when mercy and truth should meet together, and righteousness and peace embrace each other; when truth, even the word of the Lord (for thy word is truth) should spring out of the earth, and righteousness look down from heaven as preparatory to the return of his ancient people, when he should set them in the way of his steps. Yes, he could foretell a period when in Mount Zion and in Jerusalem there should be deliverance, and in the remnant whom the Lord our God should call. He could awake his harp in holy numbers, and strike its sounding strings with rapture, when he gazed through the vista of time, and beheld the day when the Lord should build up Zion and appear in his glory, when the people were gathered together, and the kingdoms to serve the Lord.

And again, Isaiah, wrapt in prophetic vision, could tell in still sublimer strains of the glory of the latter days, when the Lord should set his hand again the second time to recover the remnant of his people—when a standard should be raised for the nations—and when he would assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; yea, when he would make a way for them through the sea as of old, and men should pass dryshod as they did when they came up out of the land of Egypt. Yes, he could tell of a day when *priest* and *people* should be overwhelmed with a like calamity—when the inhabitants of the

earth should be burned up and few men left; but he beheld still a remnant left in the midst of the earth, who should lift up their voice and sing for the majesty of the Lord, and cry aloud from the sea. With the vision rolling onward before him, he beheld till the earth reeled to and fro like a drunken man, and was removed like a tent—while the host of the high ones and the kings of the earth were gathered together in the pit, and shut up in prison—while the moon became abashed and the sun ashamed, and he beheld the Lord of Hosts reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

He knew of the instrumentality which the Lord would use to accomplish his mighty work, when the vision of prophets, of rulers, and of seers was covered and had become as the words of a book that was sealed, which the learned and the unlearned were alike incapable of reading, until the Lord himself commenced his marvellous work, confounding the wisdom of the wise, and bringing to nought the understanding of the prudent. Then, when it was yet but a very little while before Lebanon should be turned into a fruitful field, and the fruitful field be esteemed a forest, would he cause the deaf to hear the words of the book, and the eyes of the blind to see out of obscurity and out of darkness, while the meek should increase their joy in the Lord again, and the poor among men rejoice in the Holy One of Israel. But I should weary my reader's patience were I to quote all that the prophet declares in reference to the work of the last days.

Jeremiah could foretell of the day when the Lord should gather Israel, when the mighty deeds he had wrought out for them in delivering them from Egyptian bondage would scarcely come into remembrance with what he would manifest on their behalf in bringing them from the north country, and from every country whither they were scattered. Ezekiel could unite his testimony with Isaiah as to the means with which the Lord would commence his strange act in the last days, when he himself would take the stick of Joseph, which was in the hand of Ephraim, and put them with him, even with the stick of Judah, that they might become one in their testimony before the eyes of the people; then would

he gather his ancient people together in the land he swore to give unto their fathers, and place his tabernacle in their midst, and be their God for evermore.

Daniel, by the aid of the spirit of God, could gaze through the roll of ages until the time of the end, beholding nations rise and fall—one universal dynasty succeeding another—until the kingdoms became divided, and the period arrived when the God of heaven should set up a kingdom that should never have an end; but when the kingdom and dominion, and the greatness of the kingdom under the whole heaven should be given to the people of the Saints of the Most High, whose kingdom was an everlasting kingdom, and all dominions should serve and obey him. But lest I weary the patience of my readers, let me proceed to New Testament times, when a Paul foresaw that a falling away must come before the day of the Lord; and when a John beheld, as it were, the drama of ages roll before him, unfold its mighty scenes, until the curtain descended on the events of time, to open afresh upon the mysteries and glories of the eternal world; he beheld, when the church of Christ stood arrayed in primitive glory, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; but when she was no longer fit to retain the authority that came forth from her, which was caught up to God, and to his throne, she herself went forth into the wilderness for her allotted time. But he beheld likewise a remnant of her seed with whom the dragon made war, that kept the commandments of God and had the testimony of Jesus Christ, even the spirit of prophecy, the glorious Comforter; he rejoiced when he gazed upon the vision; he beheld the patience and the faith of the Saints under the persecution of the adversary, until Satan was bound, and the dead in Christ rose to reign as kings and priests on earth, in that kingdom for which his Lord had taught him to pray, when the will of God might be done on earth, even as it was done in heaven. But to close these allusions to the work of the Lord in the last days, a tithe of which we have not referred to, how truly can we say that the scriptures are indeed they that testify of the glorious work the God of heaven has already commenced.

“And ye will not come to me that ye might have life.” So with the generation in which we live. Shut up in the varied systems of men, contented to teach and learn the fear of the Lord by the precepts of men, they turn a deaf ear to the offers of mercy in a covenant renewed, and the privilege presented again of becoming sons of God. “I receive not honour from men,” says Jesus. So was it ever with the true church of Christ; her ministers came not to crouch and to fawn to the mighty and the noble of the earth, but to bear a faithful testimony of the plan of salvation, that called upon all classes alike, and setting aside the distinctions of life, concluded all under sin, and equally in need of the offers of redemption. The servants of the Lord sigh not for the honour and approbation of men, but the approval of God.

“But I know you that ye have not the love of God in you; I am come in my Father’s name and ye receive me not; if another shall come in his own name, him ye will receive.” How admirably applicable and true to the present day. The professedly christian world are divided into multitudes of sects, each the followers either of some individual or class of individuals, boasting that they are, as it were, of Paul and of Apollos and of Cephas, adorning their places of worship with the names of the individuals of whom they have become the followers; but let any one come forth bearing testimony that the Lord hath sent him, and his reception shall be like that of his master. Any creed of man and we will listen unto it and hear your reasons for it, but come not with such a statement to us that the Lord has sent you. *Any thing from man, but nothing from God.*

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only.” Well did Jesus know the hearts of the children of men, and needed not that any one should testify of man unto him. This is the true secret why every one does not receive the testimony of the servants of God—why every one to whom it is presented does not at once fall in with the offers of mercy. Could an individual stand, as it were, alone in the universe save his God, he would at once welcome the offered salvation; but the human mind is not free—man fears his fellow man—seeks honour from his neighbour

instead of the honour that cometh from God only; and when the offer of eternal salvation is presented unto him, through the blood of the Lamb, the opinions of his fellow must be cast into the scale, to weigh in the balance with his eternal interests. O, sin! how hast thou degraded man! How fallen is he, crouching in fear to his fellow, and so blinded as to prefer the esteem of the world to the approval of heaven.

"Do not think," says Jesus, "that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust." Truly can we apply this to the present day. We need not become the accusers of those who reject the testimony of the servants of God, for there is that in which they trust that accuseth, even the scriptures of truth, which as a book they blindly idolize, but the contents of which they condemn and spurn from them as a dream of the past; the privileges and blessings of which, recorded on the sacred page and communicated by the Spirit of God, are contemptible in their eyes, and fit only for the infatuated and the fool. O, blind leaders of the blind! still hug in your arms the word of life, boast that in it ye have eternal life; but the day cometh speedily when it shall be a swift witness against you, when your hypocrisy shall be made manifest, and your wilful blindness shall meet the reward it hath merited.

"For had ye believed Moses, ye would have believed me; for he wrote of me." And, truly, had the christian world believed the word of God, they would have believed the testimony of his servants. For what do we declare? the Creator of all things, the God of the universe, the fall of man, and his consequent misery and liability to condemnation; the love and mercy of God in giving his son to redeem the world and restore a fallen creature into his presence and favour. Do we not hold forth the same Jesus as the Messiah, the anointed one? Do we not call upon men to believe in him, to turn from all sin and be baptized in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost? Do we not teach them to look for the coming of the Son of Man in his kingdom, when his will shall be done on the earth, even as it is done in heaven? Do we not bear testimony that it is the

privilege of those that *obey the gospel and do the will of God, to know of the doctrine whether it be of God, or whether it be of us?* But if they believe not the writings of the word of God, how shall they believe our words?—ED.

HISTORY OF JOSEPH SMITH.

(Continued from page 120.)

On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April), I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord through the Urim and the Thummim, and obtained the following revelation:—
Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jun.

A great and marvellous work is about to come forth unto the children of men. behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto

you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above; and if thou wilt inquire thou shalt know mysteries which are great and marvelous; therefore, thou shalt exercise thy gift that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me; and, behold, as often as thou hast inquired, thou hast received instruction of my spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee, that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore, be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity.

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore, treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records, which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves in heaven, then shall you assist in bringing to light with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

Verily, verily, I say unto you, if they reject my words and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labours.

Verily, verily, I say unto you as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not, little flock; do

good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not; behold, the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation, he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament (John c. xxi. v. 22.), whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummin, and the following is the word which we received.

A Revelation given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues, and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desired

of me that he might bring souls unto me; but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James; and unto you three will I give this power and the keys of this ministry until I come.

Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies; when, if it were not so, they would slay you and bring your soul to destruction.

O, remember those words, and keep my commandments. Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power save the power of God that can

cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works, and no power shall be able to take it away out of your hands, for it is the work of God. And therefore, whatsoever you shall ask me, to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing; therefore, ask in faith. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

Revelation given to Oliver Cowdery, April, 1829.

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, Jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold, the work which you are called to do, is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but, behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you

cannot write that which is sacred save it be given you from me.

Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is not expedient now; for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.

Do this thing which I have commanded you and you shall prosper. Be faithful and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

We have thought proper to give this month in our STAR the fifth lecture on Faith, extracted from the above work. The four lectures preceding it were given in the first volume of the STAR. Having often heard the desire expressed for the publication of the remaining lectures, it is our intention to give them forthwith.—ED.

1. In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the God-head: we mean the Father, Son, and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made; whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son. The Father being a personage of spirit, glory, and power; possessing all perfection and fulness. The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image. He is also the express image and likeness of the personage of the Father; possessing all the fulness of the Father, or, the same fulness with the Father;

being begotten of him, and was ordained from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended, in suffering, below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin; showing thereby that it is in the power of man to keep the law and remain also without sin. And, also, that by him a righteous judgment might come upon all flesh; and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son; and these three are one, or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made: and these three constitute the God-head, and are one. The Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness; filling all in all. The Son being filled with the fulness of the mind, glory, and power; or, in other words, the spirit, glory, and power of the Father; possessing all knowledge and glory, and the same kingdom; sitting at the right hand of power, in the express image and likeness of the Father; a mediator for man; being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father; which spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind; being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

3. From the foregoing account of the God-head, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins: and also a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the Saints are, by the same Spirit, to be partakers of the same fulness—to enjoy the same glory; for as the Father and the Son are one, so in like manner the Saints are to be one in them; through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections, and attributes of the Deity. [§5. ¶1.]

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son. [§5. ¶1.]

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures.—Gen. 1. 26; also §2. ¶6. And the Lord said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.—Gen. 3. 22. And the Lord God said unto the Only Begotten, behold, the man is become one of us; to know good and evil.—John 17. 5. And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [§5. ¶2.]

Q. What is the Father?

A. He is a personage of glory and power. [§5. ¶2.]

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60. 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.—1. Chron. 29. 11. Thine, O

Lord, is the greatness, and the power, and the glory.—Psalm 29. 3. The voice of the Lord is upon the waters; the God of glory thunders.—Psalm 79. 9. Help us, O God of our salvation, for the glory of thy name.—Romans 1. 23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power.—1 Chron. 29. 4. Thine, O Lord, is the greatness, and the power, and the glory.—Jer. 32. 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power and stretched-out arm; and there is nothing too hard for thee.—Duet. 4. 37. And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power.—2 Samuel 22. 33. God is my strength and power.—Job 26. commencing with the seventh verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds, and the cloud is not rent under them. He holds back the face of his throne, and spreads his clouds upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his spirit he has garnished the heavens; his hand has formed the crooked serpent, Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the son?

A. First, he is a personage of tabernacle. [§5. ¶2.]

Q. How do you prove it?

A. John 14. 9, 10, 11. Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Shew us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly.—And being a personage of tabernacle, was made or fashioned like

unto man; or being in the form and likeness of man. [§5. ¶2.]

Philip 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

—Heb. 2. 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly.—He is also in the likeness of the personage of the Father. [§5. ¶2.]

Heb. 1. 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things; by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person.—Again, Philip. 2. 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was.—Col. 1. 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, principalities or powers, all things were created by him and for him; and he is before all things, and by him all things consist.—Gen. 1. 1. In the beginning God created the heavens and the earth.—Heb. 1. 2. [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does.—Col. 1. 19; 2. 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily.—Eph. 1. 23. Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh.—Luke 1. 33. That holy thing which shall be born of thee, shall be called the Son of God.—Matt. 3. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was.—1 Peter, 1. 18, 19, 20. Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you.—Rev. 13. 8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world.—1 Cor. 2. 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do.—John 5. 30. I [Christ] can of my own self do nothing; as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me.—John 6. 38. For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me.—John 10. 30. I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit.—John 15. 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ].—Gal. 4. 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son, and Holy Spirit constitute the God-head?

A. They do. [§5. ¶2.]

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do.—John 17. 20, 21. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the God-head, lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture.

Let the student commit this also to memory.

TIDINGS.

From the "Times and Seasons," Sep. 15.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication, and cordially we give it a hearty welcome and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

TO ALL THE SAINTS IN NAUVOO.

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this state were again on the pursuit of me; and, inasmuch as they pursue me without cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad. But, nevertheless, deep water is what I am wont to swim in, and it has become a second nature to me; and I feel, like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for, behold and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily, thus saith the Lord, let the work of my temple, and all the works which I have appointed unto you be continued on and not cease; and let your diligence, and your perseverance and patience, and your works be redoubled; and you shall in no wise lose your reward saith the Lord of Hosts; and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead—"When any of you are baptised for your dead, let there be a recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth saith the Lord; that in all your recordings it may be recorded in heaven, that whatsoever you bind on earth may be bound in heaven, whatsoever you loose on earth may be loosed in heaven, for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the Saints that I de-

sired with exceeding great desire to have addressed them from the stand, on the subject of baptism for the dead on the following sabbath; but inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present for the want of more time; for the enemy is on the alert, and, as the Saviour said, the prince of this world cometh, but he hath nothing in me.

Behold, my prayer to God is, that you all may be saved; and I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter-day Saints,

JOSEPH SMITH.

ELDER RIGDON.

From the "Times and Seasons."

On one of the last Sabbaths in August, elder Rigdon made his appearance on the stand, and though he was somewhat emaciated from ill health brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer rise to address a congregation of the Saints was, indeed, truly animating—that face, from whence eloquence once flowed copiously, made a welcome appearance in its place among the heads of Israel. He was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this church, but never before had he seen the dead raised, yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead; the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect in a supernatural manner: she said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message and then depart again), saying the Lord had said to her the very

words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her and bade them all farewell with a composure and calmness that defies all description, still impressed with the idea that she was to go back. Up to the time of her death she expressed a great unwillingness to die, but after her return she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters that the Lord had great blessings in store for them if they continued in the faith, and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again.—This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning G. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented he would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had de-

nied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead. No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, that through obedience to its laws the dead have been and can be raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had it would be no better than the one he had, and so he had done with controversy, wherefore he dealt in facts and not in theory.

STORMS AND SHIPWRECKS.

DESTRUCTIVE HURRICANE ON THE COAST OF SPAIN.

The southern coast of Spain was visited on the 29th ult., by a most destructive hurricane. At Seville, three houses were levelled with the ground, vessels driven from their moorings, trees felled, and the public promenades entirely devastated. Several edifices, and the cathedral in particular, sustained considerable damage. The entire crew of a Spanish revenue cutter was drowned near Cadiz, and a small English brig, the boat of a French man-of-war, and a Spanish schooner were thrown on the coast. The crews, however, were saved. The neighbouring shores were covered to a great extent with the remnants of vessels. On the 30th, a French war-steamer towed into Cadiz, the Russian schooner, *Enghieten*, which had lost all her masts.

STORM AT MADEIRA.

Funchal, the capital of Madeira, and the whole of the island has been visited with one of the most dreadful storms that has occurred since the flood in the year 1803, when upwards of 400 persons

were swept into the sea; and, had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned: however, as far as can be learnt at present, few lives were lost except in the distant parishes, where several hundreds of persons have been carried into the sea.

The summer was very hot, and the weather continued beautifully fine until the 15th of October; it then rained heavily until the 24th, when the rain partly ceased. A correspondent of *The Times* says,

"About mid-day, the whole of the island appeared buried in one vast cloud, threatening total darkness; the barometer fell considerably; the air became very oppressive, with a strong sulphurous smell; and the wind veered about to nearly every point of the compass. At one o'clock, the rain began to fall in torrents; and about an hour afterwards I perceived, at a distance of about a mile from the shore, an immense rising in the sea, which was soon connected with a mass of dark clouds over-hanging the bay; to all appearance, charging themselves or drawing water from the sea, for the space of about ten minutes, followed immediately by a heavy swell or rising of the ocean, which swept towards the shore; and, although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broken, and it subsided on the beach. The rain still continued in torrents; and at four o'clock the roar of the water in the river N. S. do Calhao, which was forty feet in depth, began to give me some alarm; when, looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was rushing into the streets. I immediately left the house; and on reaching the street, the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house, was upwards of three feet deep with water; and hundreds of men, women, and children were wading their way up the stream, flying towards the mountains; whilst others were flocking to the town, not knowing where to go for safety, amidst the most dreadful shrieks and cries that can pos-

sibly be imagined. As I approached towards the river, the scene became still more awful, the water having burst open the wine-lodges, and the contents being swept into the sea; whilst the streets in the neighbourhood were all overflowed with water, and the inmates of the houses escaping by ladders, and over the roofs of the buildings. Upwards of 200 houses have been destroyed, or become untenable by this disastrous flood; and the quantity of wine, corn, &c., swept into the sea and destroyed is very great; but at present it is utterly impossible to state any thing like an estimate of the amount of damage done."

The Government made immediate arrangements to admit the poor into the forts for shelter, and to keep order; but the overflowing wine gave opportunity for intoxication, and the confusion for frequent robberies:

"The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machio is swept away, and all the fishing-boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone; in Calheta many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea. Santa Cruz has suffered less than others; but at Canico the disasters are great."

The weather moderated; but on the 26th it blew a hurricane from the south, and the sea rushed furiously over the beach into the lower streets of Funchal. Six vessels were at anchor in the bay: at five o'clock, the first, the American brig *Creole*, was driven from its anchors on to the beach; and at intervals, followed the English schooner *Wave*, the Portuguese schooner *Novo Beijinho*, the brig *Dart* of London, and the Sardinian schooner *Gloria Madre Esperanza*. All on board the last vessel perished. The ship *Success*, was saved by its anchor becoming entangled as it dragged with one left at the bottom by a large American ship; next morning the ship got out to sea, and afterwards returned in safety. The wreck of an unknown vessel was found at Porto Cruz, the crew apparently swept away; and another Sardinian schooner was wrecked at Porto Santo. Up to the 2nd, they still remained without news from the interior.

WRECK OF THE RELIANCE ON THE FRENCH COAST.

The *Reliance*, East Indiaman, was wrecked near Merlimont, about thirty miles to the west of Boulogne, on Saturday morning, the 12th ult. She was bound to London, from China, with a cargo of 27,000 chests of tea, having left Canton on the 7th of May. There were on board 122 persons: seven seamen only were saved. The following account of the catastrophe is given in the *Boulogne Gazette*:—

"It is our painful duty to record this day, the shipwreck of the *Reliance*, 1,550 tons, Captain Thomas Green, from China, off Merlimont, on Saturday morning. It would seem, from the wind being fair, that they could never have seen land, for the vessel struck about two o'clock, a. m. The scene of confusion and horror on board, at the moment, we understand was frightful. With great difficulty could any orders be got executed, but so soon as a little self-possession was obtained, signals of distress were fired till day-light. But there was no means of affording the least assistance. When day broke, and they saw the desolate and wild coast before them, the boats were hoisted out, the long-boat was immediately swamped, the others were overcrowded, and went down shortly after leaving the vessel side; the rest were swept from the deck into eternity. We regret to say that out of 35 Lascars and 85 white persons on board, only 3 of the former and 4 of the latter reached the shore in safety. Of the Englishmen saved, one is a carpenter, a young man. The captain stuck to the vessel to the last; he went down close to the carpenter, who was swimming towards the shore. Many of the bodies were washed to land; among others, a Lascar, who showed symptoms of life, and to whom every attention was paid by a surgeon, who hastened to the spot; but all his efforts to restore animation were in vain. We understand the scene on the sandy beach was extraordinary from the number of boxes of tea that were cast there when the ship broke up. They seemed as many rocks studding on the shore. It was just past low water when she struck.

"At day-light the sea was flowing fast, at ten o'clock she was a perfect wreck! Out of 27,000 boxes of tea on board, only 1,386 have been yet saved,

but these are all more or less damaged. The captain and the fourth mate are among the bodies washed on shore. Captain Tucker, R. N., late of the *Isis*, and who embarked at St. Helena, is among the six passengers drowned, none of whose bodies have yet been discovered. The seamen saved are R. Dixon, carpenter; W. O'Neil, of Kingston, Ireland; Anderson, a Norwegian; and Charles Batts, of Dantzic."

SHIPWRECKS AT THE CAPE OF GOOD HOPE.

A letter, dated Cape Town, August 29th, gives a melancholy account of the appalling wreck of the *Waterloo*.

"I have now says the writer, "to relate one of the most awful events which has occurred in the memory of the oldest inhabitant of this town. Saturday night, the 27th instant, it blew a very heavy gale in Table Bay, which increased in force until Sunday morning, and about four o'clock, during the intervals of the claps of thunder, the inhabitants of Cape Town, were aroused by hearing minute guns of distress from a vessel in the Bay. Although thus early, many were assembled, and at about six o'clock it was ascertained that the name of the unfortunate vessel was the *Abercrombie Robinson*, 1,415 tons, from London, with 500 rank and file of her Majesty's 91st regiment, to relieve the 75th regiment, ordered home. She had also on board a band for the Cape. The *Abercrombie Robinson* arrived at Table Bay on Thursday last, and, after landing some of the officers, was to proceed to Algoa Bay to land the 91st. She was a splendid vessel, fitted up expressly as a transport ship. The vessel having been driven on shore at high water, we were soon able to communicate with her; and although this fine ship will become a total wreck, not a life was lost, and every soldier was landed during the day. About three hundred yards from the *Abercrombie Robinson*, was the convict-ship *Waterloo*, which had arrived during the week for the purpose of provisioning, on her way to Sydney, with about 240 male convicts, a guard of thirty soldiers, five women, and forty-three children—with the crew, about 330 souls. She lay in a very precarious situation. She was within a very few yards of the breakers, but it was thought she might hold on until the weather moderated, when she

might be towed off. Under this impression the vast multitude which had assembled on the beach began to separate. About ten o'clock, however, the *Waterloo* gave a sudden lurch, parted from all her anchors, and came broadside in amongst the breakers. The scene which now took place I shall remember to the day of my death. After two or three heavy rolls, the three masts went over the side with a dreadful crash. The hatches were now opened, and the convicts rushed on deck. The sea was now making a clean breach over her. Immediately on the convicts arriving on deck, about fifty jumped overboard, and fifteen or twenty gained the shore. The remainder were drowned. The cries of the poor wretches on deck were now heart-breaking. Each sea, as it made a breach over the unfortunate vessel, carried a dozen or so into the sea, who, of course, were drowned. Thousands of persons were on the beach, but could not render the least assistance. O! it was a dreadful sight. There, within a stone's throw, two or three hundred of our fellow-creatures were drowned before our eyes.

"But now comes the awful part of my tale. About eleven o'clock, within half an hour after she struck, the *Waterloo* parted in two. Some who had never thought of their God, or, if they had, it was only to take his name in vain and break his laws, were now seen with their hands clasped, and heard loudly calling upon him to save them. Soldiers' wives were seen clasping their little ones to their bosoms in agonies. One woman I shall never forget; she was holding on, with one hand to a piece of plank, with the other she held, pressed to her bosom, a little infant. Her cries were piteous; at last, a sea came and washed the woman and the little one off, and they were seen no more. The water was now full of the struggling and the dead. A boat was employed to pick up all it could. It could not approach the wreck on account of the heavy sea. I have neither time nor heart to write further particulars. I saw one man embrace his wife and little one, and then jump into the boiling surf! he never rose again. I could repeat hundreds of similar occurrences. Suffice it to say, within an hour and a half of the *Waterloo* striking, not a particle of her was to be seen. She

had literally gone to pieces. It happened yesterday (Sunday), and while I am writing, carts are passing the window filled with the dead. The vessel was twenty-seven years old, and must have been very rotten; not a life need have been lost, if she had been of ordinary strength."

The loss of life by the ruin of the *Waterloo* is as follows:—Convicts, 143; Soldiers, 15; Sailors, 14; Women, 4; Children, 14. Total, 190.

The Millennial Star.

December 1, 1842.

BRADFORD CONFERENCE. — We have lately had the privilege and pleasure of attending a conference held in the town of Bradford, Yorkshire, when, truly, we rejoiced at the state and prospects of the work of the Lord in that neighbourhood. Through the instrumentality of our beloved brother CUERDEN, the work was commenced as was recorded in the twelfth number of the second volume of the STAR; and since the general conference held in Manchester, elder LORENZO D. BARNES has had the superintendence of the churches in that region. By the united labours of our brethren, the work has extended itself with every prospect of a continuance of increase to the following amount—Bradford branch, including Idle, Wharfedale, and Birkenshaw, 103 members, 3 elders, 11 priests, 5 teachers, and 2 deacons. Leeds branch contains 46 members. York and Thirsk 14 members. Doncaster 23 members. In the course of the meeting eleven brethren were ordained to different offices in connexion with the several branches, and six confirmed members of the church. The attendance was numerous, and a respectful feeling pervaded the meetings which were held in the large Temperance Hall. We feel that a great work will be accomplished in that region of country, and we sincerely pray our Heavenly Father to grant his spirit unto our dear brethren called to labour there, that in all